

Fitz-Roy (1839, 2:178) reported that the *Alamelo* traded pieces of iron pyrites, used for striking fire, to the Tehuelche. 372
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SOCIAL LIFE

Marriage and the family.—Direct information is available only for the later Tehuelche; our chief information on the domestic culture of the later Tehuelche comes from Sánchez Labrador, Viñena, Fitz-Roy, Musters, and Spaggiari. 114

Premarital chastity was seemingly rather strictly observed by girls. They were free to choose their husbands. Fitz-Roy (1839, 2:180) reported that sometimes girls were betrothed while very young [child betrothal?]. Boys married around the age of 20; girls from 15 to 18 or so. The groom gave presents to the bride's father or parents; these presents were in some measure at least a bride-price; the father or parents of the bride also gave presents of equal value, which in case of later separation were the property of the bride (Musters, 1871, pp. 177-178; 1872, p. 301). The girl was brought by her father or the groom to the latter's *toldo*, where a wedding feast was given, including *marw'* meat. It was unlucky for any of the offal or head of the *marw'* to be eaten by the dogs. The shaman sang and gave advice at weddings. Residence was generally patrilineal. According to Viñena (1837 b, p. 76), a "cacique" always married the daughter or sister of another cacique. 536
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Marriage was mostly monogamous. Some men, however, had two wives; rarely three in the later 19th century, but earlier some had "four, five, or even more" (Fitz-Roy, 1839, 2:180), and even five to eight (Sánchez Labrador, 1896, p. 73). No polyandry is reported (however, see Pope, p. 160); nor is either the sororate or levirate. 595

Wives were generally well-treated as well as loved. Wife beating was very rare. Adultery was not uncommon; in case of unfaithfulness on the part of a wife, her paramour suffered the penalty, not she (Viñena, 1837 b, p. 74). Divorce was uncommon, being usually sought by the wife. A man was not allowed to look toward his father-in-law when in conversation with him (Musters, 1871, p. 184). The aged were respected and well cared for. 593
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Etiquette.—Proper names were not mentioned (Bourne, 1833, p. 180). Hospitality was the rule, to traveling strangers as well as to friends. Certain formalities were observed when two parties approached and came together, including answers to the host's questions before delivering a message (Musters, 1871, pp. 184-185). The relative absence of formalities on entering a tent (Morano, 1879, p. 296) contrasted with *Arucanodon* etiquette in this regard. 551
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Cleanliness of body was considered desirable, and bathing in the river was common; there was also a certain ideal of *toldo* cleanliness. 575
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512 party, interchange of visits and card parties with the recent arrivals, fishing, foraging for birds' eggs, spinach, &c., with some flirting, and, by way of business, a parlamento or two, made our time pass merrily enough at Hango.

- 586 Our hunting parties were under the direction of 'the oldest inhabitant,' an aged cacique called Gernalto, with venerable white hair, and who had been crippled by a lance-thrust, received to his honour to it said, while endeavouring to mediate between two of his friends. His great age and amiable character commanded universal respect; and on a hunting morning he would sit under a bush and speechify [537] for half an hour, recounting old deeds of prowess, and exhorting us to do our best. The old man was a frequent and welcome visitor at our table, where he was encouraged to indulge to his heart's content in long-winded stories. My 755 compass greatly excited his curiosity, and he took it into his hand that it possessed a magical power which could effect the restoration of the use of his arm. He accordingly begged to be allowed to hold it in his hand; and sat patiently, with an air of awe and faith combined, for an hour, afterwards declaring that the operation had done him much good. We 714 greatly pleased him by repairing his coat of mail, a complete tunic of heavy iron chains, of unknown antiquity, bound together by strips of hide, and weighing over a hundred-weight. This he informed me he only put on to defend himself from 'foolish Indians.'

- 777 His use of my compass was rivalled by the custom of other friends, who were wont to borrow it when engaged in a game of cards; their belief being that the magic instrument gave luck to the happy possessor for the time being; and I often thought that it was fortunate I had brought no other instrument, as 'shooting the sun' would have been certainly regarded as a piece of sorcery, and any death or accident happening afterwards would have been visited on the head of the magician. As it was, my taking notes was 203 often regarded with suspicious curiosity, and inquiries made

Every seven a day of mourning and weeping is repeated, and a horse or mare is slaughtered if a friend or relative can be found who will donate one, since the deceased no longer has any. On the first anniversary a three-day mourning period is observed, with weeping, a bonfire into which offerings are thrown, and as many of the other ceremonies which were done on the day of death as can be, as a memorial to it. After these three days are passed they forget all about the deceased person, and that is the end of the matter. All this funeral pomp and ceremony is done only for young or mature and robust persons, while for those who die in old age there is no mourning or weeping, the belief being that their death was necessary, and so only one horse is killed, and at that the worst and of least value from among the deceased's herd.

Horses are killed for weddings and deaths, on the occasion of a child's weething, when the menstruation period starts in women, for any minor evil, to placate the idol when it is angry, which they believe is the case when they become sick, when the taking of game is very difficult, when other Indians harass them and they are themselves not strong enough to declare war -- when they are not strong enough to war with others they endure any wrong the others care to do to them. And all this slaughter of horses and mares is the reason why the whole region is not full of horses, for although the mares foal every year, the Indians kill so many mares that they do not have enough horses for their needs and must make up the difference by trading for them with the Pampas Indians of Buenos Aires. In order to replenish their stock of horses they bring hides with them when they come down to the Rio Negro, and exchange them for these animals, from which it happens that the Indians of San Julian have less horses than those of the gulfs of San Jorge and Santa Elena, because they cannot go down to the Rio Negro as often as the former can.

They believe in the transmigration of the soul, and that the souls of those who die pass back into the babies who are born into the same family, and in this way: If a person dies in old age his soul transmigrates without having to wait, and that is why he is not wept for or mourned since they say that the soul is passing into a more fortunate life; but the soul of one who dies young and strong remains detained beneath the earth and is fated to sojourn there a length of time equal to that which would have been required for him to reach old age. Once this time is fulfilled his soul passes into the next-born infant. It is because of this long wait during which it is thought that the soul is cramped and strained, that they make so many sacrifices to the idol, in order that